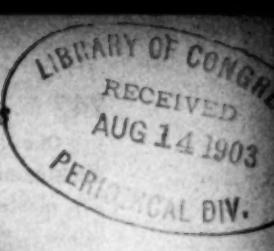


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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 31.

CHICAGO, ILLINOIS, AUG. 13, E. M. 293 [C. E. 1903.]

WHOLE NO. 982

LET REASON PREVAIL.

To whom shall I resign my right to think and act?
Who can by compromise or right annul the fact
That I am master of this will of mine?
Shall any man or clique or mob dare to control
The reason's power, the right to choose, the human soul—
The very attribute of the divine?

If the use of sinew or of mind I choose to let,
Who by right can say me nay, or who shall set
A price upon my service or my zeal?
Whether given for weighty price or meagre pelf
Matters not to any soul except myself,
And him alone with whom I choose to deal.

The man who to the rabble bows, a willing slave,
While his loved ones go unfed is fool or knave,
And little wonder that his prayer should fail.
Let reason each demand control and conscience rest;
Let passion ne'er possess the soul; then what is best
For all will doubtless in the end prevail.

—Pedro, in Fiber and Fabric.

"The Chaste Woman."

"A little patient thought will remedy the error"—so says George Brown in Lucifer, 979—and I recommend to him a goodly dose of the remedy. At the same time let me most heartily endorse his sentiment that "A free woman is under no obligation to be a varietist nor to do any of the things proper to the scarlet lady." Certainly not. A free woman may be a virgin, she may be a monogamist, she may be a bigamist, a polygamist, a polyandrist, a varietist—she may be, she must be, whatever her own nature demands and her own mind approves.

He "objects to the assertion that a woman cannot be at the same time free and chaste." So do I. I also object to the assertion that a woman cannot be at the same time pure and a varietist.

"Liberty does not spell obscenity." No, indeed, nor does variety spell obscenity. I do not know exactly what "obscenity" is. It seems to be anything sexual of which any given writer does not approve. Surely such a definition may be logically deduced from Lucifer's columns. Following that definition I will say that the only thing that "spells" obscenity is perversion. I object to the inference that variety is perversion. I object to the statement that variety is impure.

Again—"The object of marriage is to produce the chaste woman." Assuming that marriage has produced the "chaste woman," has it done anything worth while? Is the production of the "chaste woman" a proper vindication of the sex-slavery of the race? George Brown believes the "chaste woman" to be an eminently desirable production. Will he kindly explain the advantage to society of the "chaste woman"?

"Within this protected circle many, many thousands of

women have lived serene and happy lives as mothers and as wives and have been loved and honored by husband and children. We all know some of these and are happy in the knowledge, for they are the promise of the future."

Allow me to slightly amend the above: Within the circle of varietism women are living serene and happy lives as mothers and as lovers and they are loved and honored by lovers and children. A few of us know some of these and are happy in the knowledge, for they are the promise of the future.

Surely the serenity and the happiness, the love and honor of men and children are not exclusively owned by the "chaste woman." There are many thousands of "chaste women" who are not serene and happy and are not loved and honored by husbands and children. Clearly there must be in the mind of George Brown some other advantage. Is it to be found in the supposed protection afforded by marriage? It must be a great thing to be assured against being outraged by more than one man! The fact that many a woman to be "chaste" must give up the desired embrace of a man she loves and submit to be outraged by a man she despises—of course this is a small thing. She should be serene and happy in the confidence that no other man can outrage her!

But another word about this "protection." Are men such brutes that we must be protected from their lust? George Brown says so, and he is a man and ought to know. Probably I do not know men. I am a free lover, an avowed varietist, theoretically and practically. I thought I had some knowledge of men. An avowed free woman sees men as they really are. With her they throw off disguise and hypocrisy. I have been often amused to see how quickly the veil is dropped as soon as I have shown myself unconventional. How swiftly respect gives place to boldness, courtesy to audacity, consideration to effrontery, in men of a certain class. And yet I have always been able to "protect" myself. My own understanding of myself and of men, my own self-poise and dignity have been sufficient to protect me even with men who, to use their own phrase, "are used to fighting for what they want." And the only men who ever gave me a moment's fear, the only men I have met who would take an unfair advantage, are those who shout the loudest in praise of the "chaste woman," are those who are the strongest in favor of "protection" for women.

I have known men varietists, lovers and friends of varietist women, who have refused intimacy when requested by women who they felt might afterwards have regrets. Manliness should be all the "protection" womanliness requires. Why isn't it? Apply a "little patient thought" to that. Because of ignorance, because of superstition, because of this "protective" institution, because of your double standard. How can there be "chaste" women without "chaste" men? What is to produce the "chaste" men?

One more quotation: "On account of marriage many a workingman has had for wife a woman unfouled by either his or her masters." That reminds me. I once said to an ordinary fellow: "If I should give you what you desire, you would have no respect for me. In your heart you would despise me."

"Oh, no! not a fellow like me. *If I were a marrying man, of course that would be different.*"

Ah! now the "cat is out of the bag." Now we see the advantage of the "chaste woman"—to the husband. It is that he may have exclusive property right in a woman no other man may "foul," but whom he may outrage whenever he pleases; exclusive right to a woman "unfouled" by other than himself! Knowing his own foulness, he naturally fears that of other men. It isn't the *variety* that worries him, for he will marry a widow as soon as she will consent. It is the undisputed *property* he wants, a convenience for his lust.

Verily I say unto you there is many a "chaste woman" whose wifely office is not one whit above the office of a certain sanitary convenience, to mention which is impolite. And to this, *marriage has nothing to say!*

If this is not the bone and sinew of your contention, George Brown, I demand of you *what* social service does the "chaste woman" perform that may not be as well performed by the varietist free woman?

LENA BELFORT.

About Communistic Colonies.

No. 968 of Lucifer was certainly a good one. My! what a lot of good things it contained. There is Dora Forster on "Sex Domination." Yes, the subject of sex is a good one, but Domination—ah—er. Going to put the shoe on the other foot, are you, Dora? Going to have the other fellow be the under dog?

I see your ideal is a system or condition which does not involve either slavery or starvation. Of course I suppose that you know what you are talking about; that your ideas are based on history, observation, experience and facts—that is to say, that you know human nature.

Now, my sister, come with me to yonder mountain top. Down in the valley are one hundred men and a like number of women, alike in age, intellectual attainments, etc., all of them having lofty ideals, all seeking self-expression, seeking happiness in this life particularly, and also preparing themselves to either take up the work or lay it down (as the case may be) on the other side of the River of Life. I will now leave you to work it out—how you will eliminate sex slavery without starvation. Or how there will be no starvation without what I fear you will call slavery. Also give us some idea about financial matters. Of course you know that it is a well-known fact that woman to-day still receives her support by and through man's labor. Man is the medium by and through which the great mass of women still get their living.

And there is Alex. E. Wight on the subject of colony work in the East. Yes, Brother Wight, by all means also put one in the center, so that people can reach a colony cheaply, without traveling very far. Really, we ought to stop complaining about other people's way of doing things until we establish our own system, whereby we will secure, at least to a large extent, the food and clothing that we need.

To-day we are like a lot of boys who are always scolding the "old man" about the way he is running the place; all the while wearing the clothing and eating the food that are secured by the foolish and brutal ways that "pa" has invented. Old-line boys, when they no longer like it at home, leave and start in for themselves on their own hook, and it is "up to us" to do the same thing, else quit grumbling. It is no use to figure on putting the old man—that is, the old system—out of business, because by so doing we would become invaders and governors, and that won't do. I am for reform; the same to begin at home, and at once. Now is the time. I mean for those who want a change. If you are looking for better conditions for yourself alone; if you are of the strenuous type; if you are selfish; if you will take profit, rent and interest; if your love for others, your sympathy and charity are conspicuous by their absence; if you want an easy berth; if you want fine clothes; a steam-heated flat—if you

want all these things, then stay away from colonies. You can get all these things far easier in the old field than you can in the new, because new-thought people, if they are of the strenuous type, do not get along as well as "old-liners" do, because they all want their own way. Each wants to be boss. They do not rule by force—that is, by club, gun and prison. Oh, no; it is so brutal. They rule by mental power; occultism is the weapon. This is more polite and far more effective, too.

To the strenuous brethren and sisters, the "I am It" of the individualistic school, I would recommend J. William Lloyd's "Natural Man" as a powerful good scheme by which to operate. This will also be fine for the Sons of Freedom unqualified—i. e., freedom to act as they please and take the consequences. Of course they can do that now, though the consequences don't seem to suit them. I presume they are making propaganda to change other people's opinions to conform to theirs, so that the consequences of their acts will be different in the new life than they are now. Yes! that is all right, but kindness, my friends, is the tool by and through which the change must be made.

Liberty—no, freedom—is only useful to some extent; to move about by; to come and go, but as soon as we come into the presence of another person the one becomes master, the other slave. There is the master mind and the subservient mind, which operate in every case where two or more people come together. There is no escape from it. Now, if you want freedom, stay away from others. If you want the society of others, go in, my brother, and be prepared to swap some of your freedom—for what? For the company of others. You won't? All right then, you will not last long unless you hypnotize others to follow you always. I am a communist. Am working hard to pull my feet from under pa's table. Nothing else will do for me. The ten-acre farm plan is good and is likely to succeed, but farming is only a part of an industrial system, and if you go on a ten-acre farm be prepared to live on very little unless you go into intensive farming, and this, my friends, is something that must be learned first before you can expect good results. All co-operative schemes should be tested before going to any expenses, as the success of co-operation depends on unity and harmony. Try co-operation, say in keeping house together, in business. I belong to the extreme left wing of communism. We put our system—yes, system—you cannot do anything but quarrel unless you have a system. We test our communism by each person following his or her present occupation and putting all of their earnings, large or small, into a fund, then dividing the same into equal shares; each member gets his or her share. This is what we call equal distribution. This is the first step. After we are welded together we will go out upon the soil and practice economics of the heap, a la Kropotkin. In my language it reads like this: Civilization based on truth, peace, industry and charity. Charity must ever stand pre-eminent as the greatest virtue of the race.

Now then, those who can stand equal distribution—i. e., take "pot luck" for say one year in sunshine and storm, in health and sickness, in prosperity and poverty—are what we call tried communists, because they have stood the fire test of unselfishness and as such can operate together on land and water anywhere. Such a group can travel from California to India, up through China and Japan, via Russia, England, Canada and back home again. I am always glad to hear from people with a view to carrying on the work of communism—that is, the brotherhood of men. The ten-acre farm will not suit you, my brother, unless you are prepared to throw away your commercial or competitive opportunities. If you like theaters and all the other fool gew-gaws of the strenuous life you will not thrive in a colony. It takes time to make a colony look like a city. If you are a city man or woman you had better try living in the country first to find out whether you will like it. There is a vast difference between city and country life. You will feel altogether different when you get in the country, especially so if you are on the psychic plane.

Maybe some of my experiences along this line will interest you. In the fall of 1897 I moved to New York City from Chicago, but did not thrive there. I was ill at ease every day during the time I was there. I remained about a year and a half, and when I got back to Chicago I felt about as good as a schoolboy going to a picnic.

My next experience was when I went out to my old home in the country. Why, the stillness at night actually woke me up;

I could not sleep. I had planned to stay two weeks, but broke away at the end of the fifth day. And here is another peculiar thing: While walking along the highway at night there came over me a feeling of fear. Think of it! I became afraid. Afraid of what? I did not know. But I know now. You see it was in an old-line settlement, where people have been afraid of the Devil so long that the whole atmosphere is filled with fear germs—i. e., fearful vibrations.

My next experience was last summer at the colony near Independence, Minn. Mrs. Rowell became so lonesome and ill at ease that she nearly became insane, and was compelled to go back to Chicago. This is remarkable when she was perfectly willing and anxious to stay.

My next experience was last summer, when I was over at Harmony Home, Michigan. Why, the difference in environment, speaking from a psychic standpoint, was so great that it seemed to me as if I was in a new world, that I had landed on another planet. When I returned from there and as soon as I landed at Chicago I immediately recognized the old familiar environment and again noticed the great difference between here and Michigan.

Supposing, my friends, you try the ten-acre lot—forty acres would be better—and if you succeed as well as the folks at Home, Wash., do, what then? I can show you fourteen thousand Catholic settlements which are doing as well, and many of them better, but a mere settlement of small farmers does not solve the economic problem; it certainly does not eliminate the seven parasites (see my "Pure Economy" at the libraries). Of course if you do not care how much profit the parasites make from your labor, if you are willing to pay the tariff—then sail in, my brother, and plow, plant, cut and pull your crops. I hope you will get good results.

If co-operation is intended with a view to producing all your stuff, a la my village system, or that of Professor Olerich—which, by the way, is nothing new; my forefathers lived according to such a system for a thousand years over in Europe—if you intend to co-operate in any way, then by all means organize thoroughly right on the spot where you are, before traveling anywhere, unless you join a colony which is already established. To organize you want to start a class to develop harmony. Your first foundation principle should be Tolerance, big T. As soon as you feel a strong mental unity among yourselves, that inflowing of the spirit of fellowship so strong that you can hear the rushing of the angels' wings, and the spirit flows right down into your purse and makes you feel like scattering your money around the camp as if it were dry leaves, then you are ripe for co-operation; and if you do not get that feeling, or a similar one, then your path is away from co-operation, away from socialism, away from communism, that is to say, away from the path of peace—and you must take the other road, which has a fork, though. One branch leads to isolation; away from the society of others; the other branch is the path of war. The strenuous life is not always on the battlefield under the banner of blood, but in wars of words, or on the human race track—i. e., Chicago or any other large city. Go your own way, my strenuous brethren and sistern. Shake—we can only teach you how to do it. How to live a quiet peaceable life, if that is what you want, but of course we cannot make you smoke the pipe of peace unless you want to. J. HERBERT ROWELL.

Eliza Boardman Burnz.

There was born on October 31 (Hallowe'en), 1823, to John Boardman and his estimable wife at Rayne, County of Essex, England, Eliza—their first child. This child was delicate, and at thirteen years of age sailed for America by physician's advice and in hope that she might live. She went to kin-folk in Tennessee, where she soon became a country school teacher, and through her long life, with all its work for the public good, she earned her living by hard work and saved enough to be comfortable at the end and pay funeral expenses.

While teaching country school in 1845 she read of the newly invented phonography by Isaac Pitman, the whole plan of which, in its wonderful simplicity and beauty, unfolded before her mind, and she saw, as by a lightning flash, the marvelous results to follow such a presentation of thought and perceived the still greater blessing to future generations when the truth as it is in phonetic science should be made the basis of language teaching.

From 1848 to 1850 in Ohio she engaged in the attempt at phonotypic reform, whose lights hoped to change our spelling by

showing the country its folly in that respect and a way to right it. Not disheartened by the failure to change our mode of spelling, she continued phonetic work wherever opportunity occurred—notably by several years of negro teaching at Fisk School, in Nashville, in 1877-8, where by use of the old Longley phonic books she made them readers in less than half the usual time.

Mrs. Burnz taught phonography actively in Cincinnati for several years and then came to New York and opened her school there. Peter Cooper granted to her—against the advice of his trustees—a room in the Institute, rent free, in which to teach free classes of women there the newly published system of phonic shorthand. For about seventeen years these classes were continued, she thus and in many other ways opening this new field to women and earning the proud title, "Mother of the Young Woman Shorthand." When she began to teach in New York the woman stenographers could have been counted on the fingers of one hand; now they are many hundreds, may be thousands. Mrs. Burnz was also in 1879 the first teacher of those now well-known and much sought-after classes in phonic shorthand at the Young Women's Christian Association.

Although she was an active spelling-reformer since 1846, she was for many years of later life convinced that there is a primary need to be filled before it shall be practicable with the people or seem so to the literati and teachers at large—viz., that language, or speaking, be brought to a condition of common science; and while evolving this theory she presented the Anglo-American alphabet and primer in 1876-7, in which there were no new letters—the various sounds being represented by common letters and digraphs. Then in 1894-5 she perfected and published her further compromise with the "powers that be" (hoping that a dawn of truth might help the people) her "Pronouncing Print," in which the five vowels, a, e, i, o and u, each stand for their usually short sounds unless shown by Websterian diacritic marks to vary, in which silent letters are in hair-line type and a letter standing improperly for a sound has a very small letter beneath it to show the sound meant. After "Pronouncing Print" had been published in a primer and the Sermon on the Mount, her earnest vitality was inspired to show to teachers of kindergartens that our little tots should be taught to speak correctly by having a knowledge of the phonic elements of language given them in games and thus to talk with scientific accuracy. Mrs. Burnz was engaged in writing to educational publications on this subject and in teaching teachers the value to our growing children of instruction in pure phonics (before they know aught of letters at all) and in arranging such plays and games, with sounds as objects, when in the spring of 1896 she was taken ill at an educational meeting and sent home in Mr. Seth Low's carriage with his physician. She lay ill for many days, when, arising to cross her room for something, in the absence of her nurse, she fell to the floor and fractured her hip. After lying for several months at the New York Infirmary for Women and Children on Livingston place, and then at home awhile, she was taken to the sanitarium at Walter's Park, Pa., where, on Friday evening, June 19, at 8 o'clock, she died.

Mrs. Burnz had been since about 1865 an ardent advocate of woman's suffrage and was an editor in 1867-8 of the Woman's Advocate. She was a member of the Society of Ethical Culture. She was one of the founders of the New York Cremation Society, a stockholder in the United States Cremation Company, and her body was cremated at Fresh Pond on June 23 at 1 p. m.

Mrs. Burnz was by nature skeptical and conscientiously sought answers to all questions in her mind; as to things theological, however, and also as to the eternity of the soul, she owned herself agnostic. C. B.

Mrs. Burnz had been for many years a warm friend and supporter of Lucifer and its work, and we have many letters of warm appreciation from her.

She was the publisher of "Diana," a work written by a man well known in the scientific world. Mrs. Burnz published it, not for profit, but because she believed it of great value to humanity. In the death of this earnest, great-hearted woman the world loses much.

L. H.

The progress from an absolute to a limited monarchy, from a limited monarchy to a democracy, is a progress toward a true respect for the individual.—Thoreau.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFICO—Producing Light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringer or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Holding the Mirror Up to Freethinkers.

O wad some power the giftie gie us
To see ourselves as ithers see us!
It wad frae mony a blunder free us
And foolish notion. —Robert Burns.

God forbid that you should not be allowed to comment upon the conduct of all mankind, provided you do it justly and honorably.—Baron Alderson.

In last week's Lucifer the ground was taken that the reform journal is a mirror, and that it should be turned upon Freethinkers as well as upon all others. In accord with this idea I caused Lucifer to reflect an article written by Eugene Macdonald, editor of the Truth Seeker, New York, and president of the National Secular Union and Freethought Federation, and was trying to make some Light-Bringer remarks upon this picture, when time was called and I was compelled to defer my remarks to a future issue. I then requested our readers to hold their papers, so that the connection might not be lost.

And this request is now renewed, not only for this week's issue, but for all the issues of Lucifer. Each issue is intended to be a truthful, unwarped mirror of men, of women and of events; all of which mirrors are so closely connected that they may rightly be said to constitute a continuous story—a story whose different chapters need to be frequently compared with each other, and therefore should be preserved in book form. Many of our readers are now doing this. The form of the paper was reduced from the folio to the quarto for convenience in binding. If numbers are lost or given away we are glad to supply the missing ones, without cost to the subscriber.

* * *

Thaddeus B. Wakeman, editor of the Torch of Reason and president of the Liberal University, Kansas City, Mo., deprecates discussion of differences between Freethinkers, saying, "Let us train our guns on the enemy instead of each other."

Answering for myself alone, I distinctly refuse to consider any man or any journal my enemy.

Why should I so consider?

To regard a man my enemy would mean that I either fear or hate him. Fear and hate are both unknown to Freethought philosophy, as I understand that term. Thus:

Reasoning from analogy—induction—from the known to the unknown, I begin with myself, because consciously I know more of myself than of anyone else, and find that, in every act or word, I do that which at the time seems right, proper or best to do or say, no matter how soon I may change my opinion of that act or word. That is to say, I did or said that which my heredity and environment compelled me to do or say, and having acted under compulsion it seems irrational, unphilosophical to

punish or hate myself for that which, under the circumstances, I could not help doing. If satisfied that a mistake was made the rational thing to do is, not to flagellate myself, not to hate myself, but simply avoid committing the same mistake again; and if I have injured others by my blunder, then make such acknowledgment, such reparation as may be in my power.

Reasoning by induction—from the known to the unknown—I conclude that every other human being is like myself in this regard. Every one does what he, at the time, believes right or best to be done. If I cannot hate myself for what is past neither can I hate another for doing or saying what he did or said.

Where, then, is the inductive ground, the rational ground, the Freethought basis, for enmity or hate?

I see none, and therefore refuse to consider any man or woman my enemy; and when I turn the mirror, the searchlight, upon a man I do it as a friend, not an enemy. I do as I would thank him to do under like circumstances, remembering that our best friends are those who tell us of our faults, our shortcomings. "Faithful are the wounds of a friend," saith the proverb.

After this lengthened, though apparently necessary, prelude I proceed with the searchlight examination of the picture reproduced from the pages of the Truth Seeker of June 27. The reader will please turn to page 237, last week's Light Bearer, and read and consider, without fear or favor, the utterance of Eugene Macdonald, also the comments and those that herewith follow.

As will be seen I was stepped in the middle of a colloquial address to the author of the picture undergoing examination, in which I spoke as a father to a son—the disparity in our respective ages justifying, as I thought and think, this form of address. Having seen probably twice his number of years of adult life, and having adopted Freethought principles more than half a century ago, I am but treating Eugene Macdonald as I would like to be treated under similar and yet reverse conditions. Age does not always bring an access of wisdom, yet it certainly should do so, else longevity would, under usual conditions, scarce be a boon to be coveted.

Continuing, for the present, the colloquial style, I would say:

"My dear Eugene, I much regret—if it be not unphilosophical to regret anything—I regret that you should have so far forgotten yourself; so far forgotten what is due to the positions you hold as responsible if not *de facto* editor of the Truth Seeker and head of a national Freethought organization; so far forgot the logic of Freethought, the traditions, the basic principles of Freethought, as to be capable of fathoming the several editorials that have appeared in the Truth Seeker *anent* the Ingersoll symposium in Lucifer—leaving out of the question the courtesy, the fairness, the fraternal good offices that should characterize those working for a common end, the betterment, the progress of the race to which we all belong.

"Without going back to the previous pen-pictures of yourself—we all write *ourselves* up whenever we attempt to write up any one else—let you and me study this last picture a little in detail.

"First, however, in a general way, don't you think, my dear boy, now that you take a near and careful look at your handiwork, don't you think there is just a little suggestion, a mild flavor, to say the least, of the 'Sir Oracle' in this utterance of yours, as well as in your former deliverances on the same subject? The fact that you do not quote me at all, not even a single line of the two and a half pages you say I wrote in answer to your former article, is not such treatment of me equivalent to saying:

"We are the editor of the Truth Seeker and president of the National Secular Union, etc., etc., and because of our lofty

position we are absolved from observance of such little customary courtesies as quoting a common man's exact words when replying to him. Harman doesn't know what he is talking about; we do; we know it all—every side of every question; so what is the use of cumbering the pages of the grand old Truth Seeker with what Harman says in his own behalf? There is but one side to these questions and that is our side. Very few of the Truth Seeker readers will ever see Harman's little two-penny paper. They know that what we say about him and his fad is the exact, the unalloyed truth. We have had enough of this thing; so let the subject drop, and lest our readers find out that it has not dropped we adhere to our usual policy of not telling where Lucifer is published. Advertising a man and paper we do not approve is no part of the Truth Seeker's business.

"These are not your words, Eugene, but do not your words and your omissions fully justify such inferences? I have never impugned your motives, and do not impugn them now, though you very often impute unworthy motives to me. I have charged you with many misstatements of fact and now repeat the charge, but not every false statement is a lie. I charged and still charge that your statements, almost without exception, are untrue, false to fact or inference, or to both, and mentioned a few of the instances in which you enacted the lawyer whose case is so desperate that he dares not tell the truth about it, and who will not allow the evidence of the other side to go to the jury—if he can possibly prevent it.

"It is not pleasant to say these things, Eugene, but I would dishonor the mirror if I should say less. 'Nothing extenuate and naught set down in malice,' is a most excellent Freethought motto.

"So much for the general impression made by close inspection of the picture. Now for a few of the more prominent of the details. You say:

"Mr. Harman's own authorities have shown that Mr. Ingersoll was in sympathy with the workers unjustly punished for the Haymarket tragedy, and that ought to settle the matter."

"This is, as you must certainly know, a very one-sided and untruthful statement of the matter at issue. If you had been fair enough to publish what my authorities said, your readers would have seen that these authorities substantially confirmed Mr. Quinn's statement of his interview with Ingersoll. If you had printed my statement of the points at issue your readers could have seen that there was no contention, no difference, over the question as to whether Ingersoll tried to save the condemned Anarchists. He tried to save them because he thought they had not had 'a fair trial,' not because he was in sympathy with their views on government and economics. It was the proletariat workers that Ingersoll declared not worth saving, not the defenders of these submerged classes. It was the public lecturers and writers—Parsons, Spies, Fielden and the rest of the condemned eight, together with Quinn, Schilling and others—that Ingersoll showed sympathy with, in what he did and said in those perilous times, not the voiceless multitudes for whose benefit these leaders risked liberty and life.

"All this was fully brought out in the Ingersoll symposium, no part of which was published by you, though frequently challenged to do so. Why you denied to them and me the justice, the fairness of such publication you yourself best know.

"Again you say, 'The trouble with our Satanic friend is that he does not stick to the point,' etc.

"Some men, it is said, would rather be accused of wilful falsehood than of ignorance. Which is it in your case, Eugene? If you will read up a little on the word Lucifer—which name evidently you confound with Satan, you will find that Webster's own authorities condemn such use of Lucifer, as for instance, quoting Yonge on page 1621, edition of 1886, the Unabridged

says: 'Lucifer is in fact no profane or Satanic title,' and on page 792 of the same edition, when speaking of the word Lucifer, Henderson says:

"The application of this passage (in Isaiah, the only place the word is used in the book called the Bible) to Satan and the fall of the apostate angels is one of those gross perversions of sacred writ, which so extensively obtain, and which are to be traced to a proneness to seek for more in a given passage than it really contains—a disposition to be influenced by sound rather than sense, and an implicit faith in received interpretations."

Is the Freethought editor of the Truth Seeker one of those who are "influenced by sound rather than sense," and has he "implicit faith in received interpretations"?

Or, does he really know better, but in order to make a point against me—with his readers who are never to see this reply—is he willing to pervert the truth and join forces with the clergy in representing me as in league with His Satanic Majesty?

"All round Robin Hood's barn, evidently with the intention to lure us up against a pile of filth."

It is difficult to designate this charge of "obscenity" in terms that will do it justice. So I shall not try, but simply ask Lucifer's readers to tell where the substantial difference comes in between Editor Macdonald and the obscenity hunters of the Comstock school. It is true that Son Eugene does not advocate putting me in prison as the Comstockians did, but in one respect at least he is not as fair as they were. My Kansas prosecutors allowed me to be heard in my own behalf, and Judge Foster gave me permission to give my reasons why sentence should not be passed upon me, but Macdonald wants his jury to hear only one side. In fact, he evidently wants to be attorney, judge and jury all in one.

Once more I reiterate that the logic of Freethought recognizes no such thing as obscenity; just as it rules out blasphemy, or sin against God, from its vocabulary. There is no act and no word that "is in itself wrong," as Macdonald would have us believe.

All depends on the "point of view." All depends on the relations, the circumstances under which an act is done or a word spoken.

Good and bad, right and wrong are relative, not fixed or positive, if I know what the philosophy of Freethought teaches.

The subject grows upon me. A right understanding of what Freethought means is one of the most important of all lines of investigation for truth-seekers and light-bearers.

Closing as I began, I repeat that I cherish no feeling of ill-will toward the editor of the Truth Seeker. Had I been subjected to the temptations that have assailed him, I, too, may have been on the Tory side of the fence, as I think him now to be. He has followed the line of least resistance. So have I; so have we all. As to who is doing most good and least harm I for one do not pretend to say.

M. HARMAN.

Between masters and workmen there is a state of permanent war, with its skirmishes, its victories, and its defeats, a civil war, intense and bitter, where he triumphs who can longest subsist without doing anything;—a struggle much more cruel and more poignant than any decided at the barricades by musketry.—Emile de Laveleye.

NAMES FOR SAMPLES.—Will our readers everywhere kindly remember to send names of their friends who might be interested in Lucifer's work if they could see a sample copy?

SUBSCRIBERS receiving more than one copy of Lucifer will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

Byron and Sex Love.

Not because I consider their objections trivial or unimportant do I reply so rarely to allusions to myself, in the criticisms sent by subscribers and others for publication in Lucifer. It is simply because of lack of time and space; also because of mental repulsion towards everything that looks like personal contention or "family broils."

But lest any reader should infer that my silence means acquiescence in the demolition of what my critics regard as my errors, I think it best, sometimes, to accept the challenge and venture a reply, avoiding as much as possible the appearance of personal antagonism.

In Lucifer No. 970 Dora Forster—a real person, not a pen name—has a column article headed "Byron or Harman?" Her central thought is couched in these words:

"Moses Harman pronounces the love of men sensuous and changeable as compared with that of women. I deny that it is more sensuous or changeable than that of women where both sexes are free." She quotes Byron as saying, in "Don Juan":

"In her first passion woman loves her lover;
In all the others all she loves is love;
She then prefers him (man) in the plural number,
Not finding that the additions much encumber."

Then Dora quotes me as saying: "Woman's love is centripetal, spiritual, enduring; whereas man's love is centrifugal, sensuous, ephemeral." Her closing paragraph is in these words:

"I believe Byron more right than Moses Harman. But Byron was far from seeing the possibilities of the love-relation, both social and individual, as inaugurated by the great western democratic nation yet to be."

When deciding upon the merits of any opinion or judgment, it is well to put oneself in the place of the author of that opinion. Byron was under thirty years of age when he wrote "Don Juan," if I mistake not. He was born in an atmosphere of artificiality, of abnormality, of veneer, of falseness, and during the whole of his brief existence he never once got out of that atmosphere, unless for the few months or years spent in Greece, and this was long after "Don Juan" was written.

As I see it, Byron's intellect never reached maturity—death (of the body) supervening at the immature age of thirty-seven years. A mind fearfully unbalanced—great genius always indicating lack of mental balance, lack of symmetrical endowment or development, lack of healthy equipoise. A powerful yet deformed mind, in a weak and deformed body. A combination of resplendent intellectual gifts, of broadly human sympathies, of noble aspirations liberty-ward, and yet a self-consuming pessimist, a miserable misanthrope. A mind panting and struggling for freedom on all lines, yet never able to break the shackles of conventionalism, of Toryism, of theologic creed, with which he was loaded at birth, and before birth, as well as in his early training.

Some great poets are also great as philosophers and logicians, but, as I read him, Byron was not one of these. His strong points were creative fancy, intuition, emotion, and these do not fit one for passing unbiased judgment upon any subject; least of all, perhaps, do they fit one for forming correct opinions upon the question of questions, the problem of problems—that of the true or normal nature of sex-love, the passionnal attraction that draws women and men together when entering upon, or preparing to enter upon, the most responsible and fateful work of which human beings are capable, that of reproducing themselves.

That Dora Forster substantially agrees with me in this view of Byron's fitness to judge of what will be true and normal in sex matters when the incubus of conventional morality—sex

superstition—is removed, I have only to refer to her closing lines just quoted.

This is all I care to say to Sister Dora, at present, in answer to her article, "Byron or Harman?"—perhaps I should say Dora, or Dora, instead of "Sister," since I know her to be young enough in years to be my daughter, "according to the flesh"—and will only add a word of commendation of her evident desire to be courteous, fair and just. She appears to have cultivated the broad-minded, the philosophic, the judicial spirit, or habit, in her sociologic studies. Perhaps I should say, also, that because I assert my belief that woman is more spiritual, more constant, more select or exclusive in her sex nature than is man, it should by no means be inferred that I think all, or even many women, would, under freedom, be monogamists. Very few, I think, would be strictly monogamic for the period of a long life were the fetters of religious superstition, of "law," of conventionalism, removed.

M. HARMAN.

Advantages of Settlement in Indian Territory.

Antlers, I. T., July 27.

I wonder if any of Lucifer's readers would be interested in a proposition to locate in the Indian Territory. Perhaps a few of those who now live in colder and more densely populated districts would be pleased to remove to a newer country and to a milder clime.

To my thinking, this is a very desirable locality in which to form a settlement or colony of Freethinkers of the Lucifer "type." Especially should I think it desirable to those who are pleased with nature's primitive surroundings, such as beautiful mountain scenery, clear, sparkling streams, fish, deer and wild turkey in abundance and a practically unlimited stock range so far as the requirements of a small settlement are concerned. The mountains and valleys are literally covered with a coating of native grass, wild berries, grapes, etc., and there are little improvements except here and there a cabin, the primitive abode of an aboriginal American.

Of course, conditions will not remain thus for all time, as the natives are now "allotting"—that is, taking their lands in severalty, the same having been held in common heretofore. Leases or "contracts" for a term of years are being obtained on those allotments, and there is little reason why the industrious and frugal may not make enough off this land during the term of their lease to purchase a portion of it at the expiration of that time. Unless matters change up materially this will be done.

To either agriculturist or stock raiser on a small scale the advantages of the country are excellent, and as it is a mountainous region, where a large portion of the land is absolutely untillable, it is only reasonable to presume that it will remain a comparatively open country for a few years yet. The water is good and all manner of fruit and vegetables may be grown here that are grown in northern and western Arkansas. And, as is well known, few localities excel northwestern Arkansas in the production of fruit and vegetables.

The part I allude to is in a beautiful mountain region, the valleys being very fertile, and will ere long be settled by white people, a few of whom are already taking advantage of the opportunities afforded by the late allotment of the Indian lands, which means the practical opening of the country to white settlement. Therefore, if any of our Liberal friends are interested and wish further information regarding the country, I will gladly give it as far as possible to all who write me, enclosing stamp. And finally, if they conclude to locate here and arrange to eventually purchase land or to lease only, I will assist them in any fair way practicable to secure locations.

DAVID M'KINNEY.

VARIOUS VOICES.

B. L. H., Cincinnati, O.—Dear Old Lucifer is the best paper on earth and in my judgment the most liberal paper published. Enclosed find \$2.25 on subscription.

R. D., Postville, Iowa.—Please send me three copies of this week's Lucifer. After reading my copy yesterday I gave it to a friend and hope to be able to send in his subscription. I enjoyed

the editorial on the Pope. I enclose \$1 on subscription. Ever since my subscription expired I have expected to be in Chicago in a few days, and so delayed sending the money, as I would rather pay it in person.

H. H. Cady, Nelson, N. Y.—I have tried to get some new subscribers to Lucifer and Physical Culture, two publications that ought to come to every home, but the people here seem to take little interest in the questions which they discuss. I enclose \$2.25 on subscription.

W. Broadbent, Philadelphia, Pa.—I have read with interest some sample copies of Lucifer and admire the courage of your paper in defending Thomas Paine and Mary Wollstonecraft from the many false charges against their works and personal character. I enclose 50 cents for six months' subscription.

E. J. Hazelton, Pa.—You have been most generous in your treatment of me, and I appreciate it more than words can tell. Lucifer has done a great work in my home and I want it continued. I am sending you \$4, for which credit my subscription to Lucifer and send me a copy of "The Wholesome Woman."

Mrs. W. J.—For some months I have been a reader of your paper. Sample copies came to me first, some of which I read from curiosity, and at length, seeing some things that appealed to my reason, I subscribed. Some members of my family think it an abominable publication and wonder why I have it in the house. I am finding in it more and more that commends itself to my reason.

Charles V. Warren, Hart, Mich.—I have had one of your papers for three years. It is dated Feb. 4, 1900, and it is the only copy I have ever seen, though I have often heard of it. I believe the editor is the man whom the Comstockians were prosecuting out in Kansas several years ago. I remember that they had centered their efforts on him, but failed to crush him. I wrote a letter to the Light of Truth in regard to the case, and thus incurred the enmity of the would-be suppressors.

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